King Melchizedech.

A SERMON PREACHED AT

the Court, at EAST-HAMSTED,
in His MAIESTIES last
Summer progresse,

On Tuesday, the second of September. 1623.

By G. WARBVRTON.

Glory be to God, in the highest, and on earth
Peace. Luc. 2. 14.

Gloriam *appetentes*, & Pacem *contemnentes*, &
Pacem *perdunt*, & Gloriam. *Bern.*

LONDON,
Printed by *Bonham Norton* and *Iohn Bill*,
Printers to the Kings most Excellent
Maiestie. 1623.

BODLEIANA PHILOS

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TO THE READER.

SIR,

HAuing euer both affected a reſerued retiredneſſe in my ſelfe, and, in my moſt ſerious thoughts, ſlighted that too much forwardneſſe of many others, with whoſe crude and vndigeſted ſcriblings, the preſſe is ouercharged, ad Nauſeam vſque, *and yet being now becommen publike, I thought it part of my part, to giue you an accompt, of ſuch motiues and inducements, as haue drawne me from my naturall byas, to this courſe. Pleaſe you therefore to vnderſtand, that not that common* ſtale *for Apologies,* The impor-

tunity of friends (*a ſiege, that I haue euer hitherto reſiſted*) nor *thoſe more common* brokers *for the preſſe, either* praiſe *or* profit, (*ends, that I neuer ſo aymed at, as for the attayning of* them, *to proſtitute my* ſelfe) *nor any other ſuch* by-reſpect, *of more colour then conſequence, hath mooued me hereunto: But partly, a deſire I had, to proclaime vnto the world, ſome poore expreſſion of mine owne thankefulnes to God, for that happie* Peace, (*the greateſt* temporall *bleſſing, he beſtowes on man*) *which we all enioy, by the carefull & prouident gouernment of the* father *of our* Countrey, *our great* Auguſtus: *Inſomuch, that whereas the whole Chriſtian world, is either yet*

on

on flame, or but ſo lately quenched, that the ſparkes, ſmothering in the cinders, are ready, euery houre, to breake out againe; wee, as ſtanders by, or lookers on, like thoſe on the ſhoare, that ſee a wracke on the water, are at once, though not alike affected, both for their miſery, and for our owne ſafety, and the more we ſorrow for the one, the greater reaſon wee haue to looke into our ſelues, and to be the more thankefull for the other; and partly, a hope I conceiued hereby, to reclaime ſuch wilde and turbulent ſpirits, and ſettle them in better mindes, is clowed with ſo ſtill a calme, like ſoole-hardy nouices at ſea, wiſh for a ſtorm and (I know not, whether more lazie, or impatient) would rather

commit themselues, and the boate that beares them too, to the hazerdous fury of a merciles winde, *then to the assured firme assistance of a stayed and well-guided* oare; *and partly too, a purpose I held, to giue satisfaction to all his* Ma^tie^s *best subiects, in such points, (as farre as it became me, either to diue into them, or to touch vpon them,) as most neerely concerne the maine matter of difference, and the præsent condition, both of our* Church *and* State. *Wherein also, if his* Matie *himselfe receiued not* satisfaction, *(for what endeuour of mine is able to satisfie so great a* iudgement?) *yet (I recognize it, with my comfort, and may report it for yours) he receiued* contentment.

And

And if in any point, his contentment seemed to be interrupted, it was in such, as, by way of application reflected vpon himselfe, and his owne iust merit. I haue yet one thing more to impart; you shall finde this Sermon, now printed, in some few passages, somewhat fuller, then it was then deliuered. The reason is shortly rendered. It is heere, as it was intended; it was there, as it was occasioned. I had there, as became me, regard to the Presence; whereas heere, I haue my liberty. Neuerthelesse, you haue not heere, one letter, more then was at the first proiected, though perhaps, some few words, that were then omitted. And now, Sir, giue me leaue to tell you, that I haue no great reason to stand much

much vpon your approbation hereof; since, by the exactest iudgement aliue, it hath beene, in some sort, esteemed, before it came to your hands; both in the deliuery, and after. Neuertheleſſe, as one ſenſible of the leaſt touch, from the well-deſerning, (as, till I know you more particularly, I muſt, in charity, eſteeme you to be) I would rather deſire your white marke, then your blacke; whileſt, I wiſh this poore endeauor of mine, ſo ſhared, from my ſelfe, that the profit thereof, may be yours, and the glory Gods. In whom, and for whom, I reſt

Your Seruant,

G. Warburton.

GENESEOS 14ti. 18vi.
Pars prior.

And Melchizedech *King of* Shalem, *brought foorth* bread *and* wine.

1. COncerning this *Melchizedek*, I may vſe the Apoſtles ſpeach, in the fifth to the *Hebrewes*: I haue many things to ſay, that are hard to be vttered. Not, as hee there preſſeth the *Hebrewes*, becauſe of the dulneſſe of your hearing; but, as *Moſes* elſewhere, profeſſeth of himſelfe, becauſe of the ſlowneſſe, and vnaptneſſe of my ſpeaking. *Exord.* Heb.5.11. Exod.4.10.

A Neuerthe-

Neuertheleſſe, what I haue conceiued vpon this ſubiect, *he that makes euen the dumbe to ſpeake*, will enable me to deliuer. Other prefaces, or Apologies I haue none: They are, for the moſt part, but like the *Cypreſſe* tree; high and loftie, but without fruit.

Ibid. ver. 11.

Explicat. Textus.

2. The firſt Canonicall ſcribe of the holy Ghoſt, recordeth here, in three verſes, the meeting, and mutuall gratulation of two *Princes*, *Melchizedech* and *Abraham*: The former, and greater of theſe, is ſet foorth, by his *Name*, by his *Offices*, and by the proper *Actes* belonging to his *Offices*: His *Name*, *Melchizedech*; his *Offices* two, *King*, and *Prieſt*; *King of Shalem*, and *Prieſt of the moſt high God*: and for the *Acts* belonging to his *Offices*; firſt as a *King*, hee *brings foorth bread and wine*, for *Abrahams* refection, at his returne, from the ſlaughter of the Kings, and then as a *Prieſt*, hee *bleſſeth* him: And *Abraham* againe, for his part, *giues him tythes of all*. In theſe *particulars*, the *totall* of the ſtorie is inuolu'd. But my

my meditations must leaue *Abraham*, to reflect vpon *Melchizedech*, and, confined onely to the limits of my Text, consider no more of him, then that discouers: *And Melchizedech, King of Shalem, brought foorth bread and wine.*

3. This hath two parts; the *Person*, and his *Acte*: In the *Person* are two expressions; of his *Name*, and of his *Office*: His *Name*, *Melchizedech*; his *Office*, a *King*, and that of *Shalem*: In his *Acte*, are two remonstrations; of the *Maner*, and of the *Matter*: The *Manner*, by *Production*, he brought forth; the *Matter*, *Bread and wine.* *Distribut. Partium. Partes 2æ. vtraq; 2as continens.*

4. In all which, we shall finde, both *corticem*, and *nucleum*, both a shell and a kernell, both an immediate, and a more remote intendment: First, a *Literall Narration*, historically respecting *Melchizedech*, as the *Type* of *Christ*; and then, a *mystical Intimation*, prophetically respecting *Christ*, as the *Anti-type* of *Melcizedech*; and both these, not without a *Tropologicall Insinuation* of a Morall vse, deriued, both from the *Type*, and *Anti-type*. *Tractandi modus.*

Considerat. triplex.

5. So that, me thinkes, *Melchizedech* lookes vpon me, with a threefold aspect; as *King of Shalem*, as *King of Heauen*, as *a man, or any other King*. The first *Consideration* is *historicall*, the second *mysticall*, the third *morall*. The *Historie*, giu's vs but the letter, the *Mystery*, the spirit, and the *Tropologie*, the vse of both. The first but barely propose's *Rem gestam*, a thing then done by *Melchizedech*, the second diuinely intimat's *Rem gerendam*, a thing then to be done by *Christ*; and the third closely insinuat's *Rem aut gestam, aut gerendam*, a thing either daily done, or to be done by vs.

1. Reg. 6.

6. And these three *Considerations*, are like the three roumes in the *Temple*, the *Court*, the *Sanctum*, and the *Sanctum Sanctorum*: whilest we rest in the *historicall* part, wee stand but in the *Court*; in the *mysticall*, wee are admitted into the *Sanctum*; but no entrance into the *Sanctum Sanctorum*, without the *morall*. And they are all three but like *Ionathans* three *arrowes*; shot perhaps three seuerall wayes,

1. Sam. 20. 20, 36.

or

or one further then another, but all directed to one end, to giue vs intelligence of this one ſecret: That *it is onely* Melchizedech, *King of* Shalem, *that brings foorth bread and wine.* Firſt then, *hiſtorically*; and ſo, firſt, of the former *generall*, the *Perſon*; and in *him*, firſt, of the former *particular*, his *Name*: *Melchizedech.*

7. The *Hebrew text*, and the *Chaldaj Paraphraſe*, agree to a letter, in the *Name* of the King: מלכי צדק *Malchi-tzedech*, *King of Righteouſneſſe*: A Notation, liable to no exception. In the 7. to the *Hebrewes*, it is ſo directly etymologiz'd: Βασιλεὺς δικαιοσύνης; *King of Iuſtice.* An *Hebraiſme*, importing the *Iuſt*, or *Righteous King.* Such is the *Name* of *Adoni-tzedech*, in the 10. of *Ioſhuah*; the Lord of *Righteouſneſſe*, or the *Righteous* Lord: His *Name* importing, either what he was, or what he ſhould haue beene.

Conſiderat. prima. Pars prior. Prior Priorū: Nomen.

Heb. 7. 2.

Ioſh. 10. 3.

8. What *Iuſtice* is, the Oratour hath defin'd: *A vertue that giu's euery man his owne, bonis præmium, malis pœnam*, preferment to the good, puniſhment to the

Tull.

bad; vſing both *Putation*, and *Plantation*; like the husband-man, that both fenceth, and weedeth; cheering the good, but lopping off the redundant branches. And *this*, aboue all things, is the *Portion*, and proper *vertue* of a *King*; the nerues, and ſinewes of, nay, that which giu's both *Nomen* and *Eſſe* to a *Kingdome*. *Remotâ enim Iuſtitiâ, quid ſunt Regna, niſi magna latrocinia?* For *this Melchizedech* was eminent, aboue all of his ranke, and time; and therefore gained the *Name*, and *Reputation* of the *Iuſt*, or *Righteous King*.

Auguſt. de Ciuit. Dei. lib. 4.

9. There is a ſchiſme amongſt Expoſitours, touching this *Melchizedech*; who this *Righteous King* ſhould be. The opinions are fiue. The firſt is fathered vpon ſome of the ancient *Iewes*; who, in their idle fancies, haue ſuppoſed him a *Baſtard*, becauſe his *Name* onely is here recorded, without any mention of his *deſcent*. A raſh conceipt, and much derogating from the maieſty of ſuch a *glorious figure*, as is preſented in ſuch a *Righteous King*. The ſecond is patroniz'd by

Melchiz. quis fuerit.

Opin. 5.

1. *Iud. vet.*

2.

by S^t. *Origen*; of whom, it is truely ſaid: *Vbi benè, nemo meliùs; vbi malè, nemo peiùs.* *Melchizedech*, in his opinion, is the *holy Ghoſt.* The third is the capritious conceipt of the *Melchizedechians*, who ſuppoſe him an *Angel*; fauoured alſo by the *Hieracites*, who make him more then a man, as both *Epiphanius*, Saint *Hierome*, and Saint *Ambroſe* are witneſſes.

Origen in Com. in loc.

3.

Epiphan. Hær. 55. Hieron. Ep. ad Euagr. Tom. 4. Ambr. Ep. ad Heb. 7. 2.

10 The *fables* in the Legend, are of equall beliefe, with any of theſe *fancies*: to haue recited them, is to haue refuted them. The queſtion reſts betweene the two laſt. And of theſe, the former ſort deduce the Genealogie of this *Righteous* branch, from the *Curſed* roote of *Chanaan.* And certainely, the height of their Learning, and depth of Iudgement, (Beſides the Reuerence, wee owe to Antiquitie,) may iuſtly challeng a deſerued reſpect, to their perſons. But *amica veritas*: Diuine Authoritie, which ſeemes to me, to concurre with the laſt Opinion, hath commanded my aſſent thereunto. Hee was *Shem*: Pardon the freedome,

4.

Epiphan. vbi ſupra. Hær. de Melchizedechianis.

5. dome, of my Reſolution. I ſhall lay the foundation of this aſſertion, vpon the ruines of the former Opinion. Firſt therefore, *Negatiuely*, that he cannot be a *Chanaanite*; and then *Affirmatiuely*, that he muſt be *Shem*.

Iudæi poſteriores omnes. Hier. in Gen.

1. 11 For the former; It is certaine, that the *Chanaanites* inherited the curſe, of their father *Chanaan*; It may not therfore, *illæsâ analogiâ fidei*, without a breach, to the analogie of faith, bee but ſlenderly beleeued, that he, that bleſſeth *faithfull Abraham*, ſhould bee of that *curſed* generation. Againe, *Melchizedech* was a type of *Chriſt*; but no *Chanaanite* was euer likened to the *Sonne of God*: *Melchizedech* therefore cannot be a *Chanaanite*.

Gene. 9. 25.

2. 12 That hee muſt bee *Shem*, is euident, for theſe reaſons: Firſt, *Shalem*, and the *tents of Shem*, are of promiſcuous ſignification, in the Scriptures; if therefore *Shem* be Lord of his owne *tents*, hee is the likelieſt man, to bee *Melchizedech*, King of *Shalem*. Secondly, this tenet hath

hath beſt correſpondencie, with that propheſie, in the ninth of *Geneſis* : Bleſſed be the Lord God of *Shem*, and *Chanaan* ſhall bee his ſeruant. This was vndoubtedly made good to *Shem*, in his owne perſon; the *Chanaanites* becomming his *ſubiects*, and conſequently, their *Metropolis*, his *ſeat*. Laſtly, all the *Rarities* recorded of *Melchizedech*, accord beſt with *Shem* : *Without father, without mother, without either beginning of dayes, or end of life* : *Without father and mother* ; either in the notice of the Text, becauſe, as he was *Melchizedech*, the Scripture doeth not mention them; or rather, in the ſpeach of men, becauſe hee was ſo aged, at this time, ſo long after the flood, that no man, then liuing, remembred them : *Without beginning of dayes*, in reſpect of the new world, after the flood : *And without end of life*, in reſpect of the old world, before the flood. Gene.9.26. Heb.7.3.

13 If now, it be doubted, how *Shem* ſhould liue, to ſee his poſteritie, to the tenth generation, (For ſo from him was

Gen.11.10. *Abraham.*) It is cleer'd, in the 11. of *Geneſis*: Where it appeares, that *Shem*, who, begotten in the ſtrength of the former
Gene.6.3. world, *before the Spirit of God, had ceas't to ſtriue with fleſh*, tould ſixe hundred yeeres, at his death, had not ſeene foure hundred, at the birth of *Abraham*.

14 And if yet it be demanded, how *Shem* ſhould bee *Melchizedech, a Prieſt of the moſt high God*; ſince the *Prieſthood* before the *Law*, adhered alwayes to the *birthright*, which was naturally deuolu'd vpon the firſt-borne male. Whereas that, which, to this point, the *Hebrew*
Gen.10.21. in the tenth of *Geneſis*, through the want of the variation of caſes, had left doubtfull, is cleer'd by the verſion of the *Seauentie*, that *Shem* was yonger brother vnto *Iaphet*: It is ſhortly anſwered, that naturally indeed, and ordinarily, the *birthright* deſcended vpon the eldeſt, and therewithall, the *Prieſthood* therevnto annex't; but extraordinarily, and by ſpeciall bleſſing, it was ſometimes, transfer'd vpon ſome yonger. So was

it,

it, at the first, from *Cain* vpon *Sheth*, and afterwards from *Ishmael* vpon *Isaac*, and from *Esau* vpon *Iacob*, & here from *Iaphet* vpon *Shem*; alwayes following the *blessing*, but not alwayes the *Primogeniture*. And that the *blessing* was sometimes seuer'd from the *Primogeniture*, was not without a *mystery*; to shew, that the yonger brother, *the Gentiles*, should, in time, receiue the blessing before *Israel*, who in the 4. of *Exodus*, is expressie stil'd by God himselfe, *his first-borne Sonne*. And that both *birthright*, and *blessing*, were so confer'd on *Shem*, it is cleare, in that blessing of *Noah*, in the 9. of *Genesis*: Blessed bee the Lord God of *Shem*; and God perswade *Iaphet*, that he may dwell in the tents of *Shem*. *Shem* therefore was *Melchizedech*: And this *Melchizedech* was *King of Shalem*: The second expression in the *Person*; his *Office*.

Exod. 4. 22.

Gen. 9. 26, 27

15 Though this *Shalem* [a] in one place, be taken by S. *Hierome*, who had beene so instructed by some *Iewes*, and, from him, by [b] S. *Ambrose*, and some others, to

[a] *Partis prioris pars posterior. Officium.* [a] *Hieron. vbi supra.*

[b] *Ambr. vbi supra.*

be that *Shalem*, which in the 3. of *Saint Iohns* Goſpel, ſtill retaines the name; becauſe not farre diſtant from the plaine of *Mamre*, where *Abraham* now liu'd: Yet the generall opinion both of Chriſtians in his time, as himſelfe [c] there acknowledgeth, (which alſo [d] in an other place, himſelfe embraceth) and of the beſt Diuines, in ours, with the conſent alſo of the [e] later *Iewes*, carries it vpon that, which afterwards was cal'd *Ieruſalem*. An euidence hereof, may be, that in the verſe before my text, the *Kings dale* is mentioned, as neere the place of *Melchizedechs* habitation: And this appeares in the 18. of the ſecond of *Samuel*, to bee a valley neere *Ieruſalem*; wherein *Abſolom* erected his *Pillar*; thereby, in want of better iſſue, to perpetuate his name to poſteritie: Where, yet, they ſay, he hath a monument, whereto the brande of his diſobedience, ſtickes ſo faſt, with his *Name*, that, in deteſtation thereof, the paſſers by caſt ſtones at it. But the *Chaldai Paraphraſe* is cleare, ſtyling

Iohn 3.23.

Gen.13.vlt.

c *Hieron. vbi ſupra.*
d *Hieron. in Geneſ.*

e *Techel. apud Gal. de Arcan. Iarchi. Kimchi. &c.*

Gen.14.17.

2.Sam.18.18.

Bredenb. Peregr. 4. Iulij.

ling *Melchizedech*, not as the *Hebrew*, מלכ *Melech*, or מלכי שלם *Malchi Shalem*, King of *Shalem*, but in direct termes, *Malchi Iire-ſhalem*, King of *Ieruſalem*: But the *Pſalmiſt* vnqueſtionable, in the 76. *Pſalme*, vſing *Shalem* promiſcuouſlie for *Ieruſalem*: in *Shalem* is his tabernacle, and his dwelling place in *Sion*. Pſal.76.2.

16 *Shem* indeede occaſioned the name of *Shalem*, all ſignifying *Peace*. But *Abraham* occaſioned the name of *Ieruſalem*, by calling it, at the intended ſacrifice of his ſonne, *Iehouah ijreh*, *The Lord will bee ſeene*. So *Abrahams Iireh*, and *Shems Shalem*, make vp *Ieruſalem*, *a viſion of Peace*. The former part, *Iireh*, puts vs in minde of *Abrahams* faith, and obedience, and the later part, *Shalem*, of *Shems* religion; who was *a Prieſt of the moſt high God* Gen.22.14.

17 Here, *Cain* and *Abel* offered their ſacrifices: Here, *Abraham* intended to haue offered his ſon: Here, *Dauid* built his *Altar*, and *Solomon* his *Temple*: Here, *Melchizedech the Type*, exerciſ'd his *King-*

ly and *Prieſtly Office*; The place, they ſay, being yet knowen on *Mount Caluerie*, where hee brought foorth his *bread* and *wine*: And here our high ſacrificer, *Chriſt* our Lord, the *Anti type*, offered vp himſelfe on the ſame *Mount*.

18 We haue found the Citie; let vs finde the ſenſe. *Melchizedech* is שלם מלכ *Melech Shalem*, *King of Shalem*; as in the 7. to the *Hebrewes*, it is etymologiz'd too, βασιλευς ειρηνης, *King of Peace*; by an *Hebraiſme* too, a *Peacefull King*. In whoſe *Name* and *Office*, *Righteouſnes* and *Peace*, not *meete* onely, but are crownd *together*, in one *Perſon*. And reaſon iuſt, that *Melchizedech* ſhould be King of *Shalem*; that he that is King of *Righteouſneſſe*, ſhould alſo be King of *Peace*. For, as the handmaide waits vpon the eyes of her Miſtris, ſo doeth *Peace* vpon *Righteouſneſſe*. Where *Righteouſneſſe* doth flouriſh, ſaith the *Pſalmiſt*, there ſhall be abundance of *Peace*. And therefore, when all the neighbour *vnrighteous* Kings, were in combuſtion, this *Righteous* King had his

Heb. 7. 2.

Pſal.

Pſal.

Pſal.

a
d
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his *Quietus eſt*, enioyed *Peace* in his dominions. Wherefore his Citie was called שלם *Shalem*, the Citie of *Peace*, and himſelfe, מלך שלם *Melech Shalem*, *the King of Peace*. One *Act* of his *Kingly Office*, he exerciſeth heere, for the reliefe of *Abraham*: He *brings forth bread and wine*: The ſecond *Generall*. And firſt of the *Manner*; *He brought forth*.

Pars poſterior. Prior poſterioris. Modus.

יצא Hotſi: It hath the ſignification, not of *Oblation*, but of *Production*; hee *brought foorth*, not *Offered bread and wine*; *brought* them *foorth*, as a *King*, not *offered* them, as a *Prieſt*; as the *Romaniſts*, reducing *this* alſo, to his *Prieſtly Office*, haue contended. The *Sacrament* indeed, is termed a *Sacrifice*, by the Ancients; but not *propter eſſendi*, but *propter repræſentandi*, or *commemorandi modum*: As the *bread* and *wine* are ſtiled by our *Lord* himſelfe, his *body* and *blood*. Hence the *Romaniſts* ignorantly reputing it a *ſacrifice* indeed, are conſtrain'd to deuiſe an *order* of *ſacrificing Prieſthood*, belonging to it. And this muſt be founded on *Melchizedechs*

chizedechs Oblation of bread, and wine. For since the *legall Order* of *Aaron* is abolished, the *Euangelicall order* of *Melchizedech*, must be established.

20 To vntwist this knot; The *Priesthood*, (For as much, as concern'd the *Act* of the *Priest*) consisted on two parts; *Interceding* for the *good* of the people, as well as *sacrificing* for the *sinnes* of the people. Wherefore all their seuerall sorts of *Sacrifices*, are commonly reduced to two heads, מנחה *Minchah*, and זבח Zebach, προσφορὰ, and θυσία; The one vnbloody, and these are προσφορὰ, *Oblations*; and the other bloody, and these are most properly θυσία, *Sacrifices*. In the 5. to the *Ephesians*, we finde them both in our high *Sacrificer Christ*, who gaue himselfe for vs προσφορὰν καὶ θυσίαν, an *Oblation*, and a *Sacrifice*: That is, an vnbloody *Oblation*, by his prayer, and *Intercession*, and a bloody *Sacrifice*, by his death, and *Passion*.

Ephes. 5. 2.

21 Whence arise, the two parts of his *Mediatorship*, *Satisfaction*, and *Intercession*: The one, he hath all-sufficiently performed,

med, once, for euer, by his *Sacrifice*, on the *Crosse*; the other, he still continues, at the right hand of his Father, by the *Oblation* of his prayers in *Heauen*. By the one, hee hath fully terminated that part of the *Priestly Office*, that belong'd to *Sacrifice*; by the other, hee still continues that other part, that belong's to *Intercession*. Of the former, (As of all other legall rites) himselfe hath said it, τετέλεσται. It is finished; of the later, it is said of him, that *he is a Priest for euer, after the order of Melchizedech*; seeing, as it is expounded, in the 7. to the *Hebrewes*, hee euer liueth, to make *Intercession* for vs.

Iohn 19.30.

Psal. 110.4.

Heb. 7.24,26. & 4.10. & 5. 6,7. & 8.1. & 10.12.

22 So that *Melchizedechs order*, (besides the reputation of his *Righteousnes*, an vnseparable adiunct, both to the *satisfying*, and *interceding Priest.*) for matter of fact, is restrained onely to point of *Intercession*; and the *Type* consistes, in *blessing Abraham*. For, for *Sacrificing*; we haue not read at all, of any blood this *peacefull* King did shed; vnlesse, perhaps, that *flesh* and *blood*, which our *Lord* had

not then taken, and for many hundred yeeres after, had not a being, were euen then also miraculously *transubstantiated* into this *bread* and *wine*.

23. What say they? *Sacrificium inuentum*? A figment. Without *blood*, as there is no *Remission*, so no *Sacrifice*. And they that pretend it so, though they say, it is not bloody: yet whilst they *suppose* it a *sacrifice*, must *suppose* it *bloody*; and whilst they *maintaine* the *blood* of our *Lord*, to be there actually, and indeede, how euer *transubstantiated*, must *maintaine* it *bloody*. *Veritas vna*; but vntrueths must euer bee inuolu'd in contradictions.

Heb.9.18. & deinc.22.

24. But the *Order* is *euerlasting*! True. And must it therefore bee communicated to men? It is onely *euerlasting* in him, who himselfe is onely *euerlasting*. Neuertheless, so much of the *Order*, as can bee deriu'd from *Melchizedech*, the continued part of the *Priesthood*, as rather chang'd in *modo*, then abolished in *re*, we both giue them, and assume vnto our selues;

Heb.7.28.

ſelues; but in a qualified, and reſtrained ſence, and with a double difference in reſpect of *Chriſt*: He *intercedes* for euer; wee but for a time: hee immediatly, for himſelfe; we but mediatly, and through him. Heb.7.23,

25 Nor doth the word, *Sacerdos*, either offend in ſenſe, or neceſſariyimporta *ſacrifice*; being, in effect, no more, but *ſacra docens*, or *ſacra dans*; *ſacra docens*, teaching holy things, in the *ſermon*, *ſacra dans*; giuing holy things, in the *Sacrament*. Nor is the word, *Prieſt*, in *Engliſh*, or *Preſter* in *French*, iuſtly offenſiue; being both, but the offsprings of πρεσβύτερος, a *Ruler*, and in the fift of the firſt to Timothy, directly ioyn'd with ἐπισκόπους, a *Prieſt*, or *Elder*: οἱ καλῶς προεστῶτες πρεσβύτεροι. 1.Tim.5.17. Whence I ſuppoſe it is, that wee are ſtil'd, *Rectores Eccleſiarum*.

26. But for that other part, of the *Prieſthood*, the *Sacrificing* part, vtterly expiring in that *Conſummatum eſt*, there is neither ground nor warrant, in Rev in *Melchizedech*, or any other *Perſon*, for our Iohn 19.30.

moderne practiſe, in the booke of God; otherwiſe, then in a *ſpirituall* ſenſe, of of-
Pſal.4.5. fering the *Sacrifice* of *Righteouſneſſe*, of *Thankſgiuing*, of *a broken and contrite heart*, and the like. It is ſaid indeed prophetically of vs vnder the Goſpel: *They ſhall offer incenſe and a pure oblation.* But this in
Tertull. *Tertullians* vnderſtanding, is, *Cratio ſimplex, de conſcientiâ purâ.* Patlie. For ſo the foure *Beaſts*, and the foure and twentie
Apoc.5.8. Elders, in the fifth of the *Reuelation, had harpes in their hands, and golden viales, full of odours, which* in the belou'd Diſciples vnderſtanding too, *are the prayers of the Saints.* And euen vnder the *Law* too, *Incenſe* was but a ſhadow of *Prayer*; and the continuall burning of *Incenſe* in the *Temple*, ſhewed, either the neceſſitie of continuall *prayer* on our parts, or the perpetuall *Interceſſion* of *Chriſt*, on his
Pſal. part. Therefore ſaith the Pſalmiſt againe: Let my *Prayer* be as *Incenſe*, and the lifting vp of my hands, as an Euening *Sacrifice.* And in this ſenſe, euery man,

man, either is, or ſhould be a *Prieſt* vnto himſelfe.

27. Admit there were a ground; It muſt then be digg'd for, ſomewhere elſe, then here. For for the word, here vſ'd, יצא *Hotſi*; It is beyond all cauill, both cleare in it ſelfe, and confeſ't by all the approued verſions, that haue bene, that it hath euery where, the ſignification of *Production*, no where, of *Oblation*. In the 12. of *Exodus*, יהוה הוציא *Iehouah hotſi*, The Lord *brought forth* the Iſraelites. In the 51. of *Ieremie*, יהוה הוציא *Iehouah hotſi*, The Lord *brought foorth* our righteouſneſſe. What ſay they? Did hee *offer* it? Not onely an immeriting *Sacrifice*, but ſuch a one, as would rather haue exaſperated, then appeaſ'd his wrath.

Exod. 12. vlt. Ier. 51. 20. *Id eſt, In lucem edidit, vel palàm fecit.*

28. In my Text, the Interpreters are pregnant. The *Chaldaj Paraphraſe* hath it, אפיק *Aphek*, He *brought forth*; the *Septuagint*, Ἐξήγαγεν, He *brought forth*; Pagnin, *Protulit*, He *brought forth*, Arias Montanus, *Eduxit*, Hee *brought foorth*; Euen

the *Vulgar Latine* too, though it basely abuse the Text, referring it wholly to his Priesthood: (*At verò* Melchizedech, Rex Salem, *proferens panem & vinum, (Erat enim Sacerdos Dei altissimi.) benedixit ei.*) yet iump's right on the signification of the Word, *Proferens*, *bringing foorth*. And though *Tremellius* and *Iunius* seeme to accord with the vulgar version: (*Proferens panem & vinum, (Qui etiam erat Sacerdos Deo forti excelso.) benedixerat illi.*) yet both in the Text, they render the word, in the right sense, and, in their note, cleare both themselues, and the case: *Proferens*, say they, *id est, obuiam exiens Abramo, adduxerat commeatum. Nusquam enim verbum Hebræum legitur pro Offerendi verbo. For the word in Hebrew*, say they, *is no where read for Offering.* A wonder, that in such a cloud of witnesses, they should be so impudent to giue it out for *Obtulit*, at the least, with almost an vnanimous assent, for *Proferens vt offerret*. Onely one is free. The euidence of the trueth hath extorted an ingenuous

Tremel. & Iun. Notat. in Loc.

Eman Sà Notat. in loc. & eiusdem farina alij fere omnes.

genuous acknowledgement from him. *Nihil hîc ſcribitur*, ſaith *Caietane, de Oblatione, ſed de Productione, Panis, & Vini.* *Caiet. in loc.*

29. For that maine argument, ſo confidently vrdg'd by *Bellarmine*, that ſo it muſt bee, becauſe, betweene this *production* of *bread* and *wine*, and the immediate inference of his *Prieſthood*, (*And he was a Prieſt of the moſt high* God,) there is no pricke in the Originall; like a piece too boldly charg'd, it recoil's vpon himſelfe. If here he finde no pricke, let him not therefore peruert the *word* to his *ſenſe*, but conforme his *ſenſe* to the *word*; nor giue a falſe expoſition, but rather ſtudie to finde out the true one. Which is not to iuſtle the word out of it owne genuine ſenſe, that the *Act*, belonging to one of the *Offices*, ſhould be caſt vpon the other; but to ſhew the admirable vnion of *both* the *Offices*, *two*, otherwiſe, incompetible *Offices*, *King* and *Prieſt* in one *Perſon*. *Bellarm. tract. de Miſſâ.*

30. A bone, for himſelfe to gnaw vpon. With what face or front, can his

Holineſſe

Holineſſe of *Rome* challenge to himſelfe, that double and different power and authoritie, both of *King* and *Prieſt*? nor vſurpe vpon both the *Offices* onely, (which neuer yet accrew'd to any one *Perſon* vpon earth, that the ſacred Text takes notice of, but onely, to *Melchizedech* the *Type*, and *Chriſt* our Lord, the *Anti-type*.) but claime a tranſcendent Supremacy in both, affecting the whole Chriſtian world, both for his *Dioceſſe*, and *Kingdome*?

Roderic. Sanc. Epiſcop. Zamorenſ. Carer. de Poteſt. Rom. Pont. pag. 131.

31 It is a nice crotchet that *Aquinas* hath, comparing the 19. of *Exodus*, with the ſecond of the 1. of *S. Peter*: where, that which in *Exodus*, is called a *kingdome* of *Prieſts*, or, after his reading, a *Prieſtly kingdome*, (all one to the point; the *Abſtract* being ſtill, in the *kingdome*.) is in *S. Peter*, a *kingly Prieſthood*. Whence his deuice is, that vnder the *Law* indeed, the *kingdome* was more eminent then the *Prieſthood*; but vnder the *Goſpel*, the *Prieſthood* is much more ſoueraigne then the *kingdome*.

Exod. 19. 6.

1. Pet. 2. 9. *Aquin. Com. in 1. Pet. 2.*

32 A conceipt, more quaint, then current. The *Law* and *Gospel*, are not contrary, one to another. Onely, *quod velatur in vno, reuelatur in altero*; and if the *Law* send foorth a writ, with a *Scriptum est, It is written*; the *Gospel* euer returnes it, with a *Factum est, It is done*. This, shewes no more, but the admirable harmony, betweene them both, concerning *Christ*, and the equall power, and dignitie of *both* the *Offices*, vnder *both* the *states*; not so much resplendent in the *outward* soueraigntie of either, (whereunto hee applies them) as in the *inward*. So *S. Iohn*, both in the *first*, and *fifth*, of the *Reuelation*, seeming to compose both *Moses* and S. *Peter*, sayes, that *through his blood, hee hath made vs, both Kings, and Priests vnto God*; that is, both a *Priestly kingdome*, and a *kingly Priesthood*: both shadowed in *Melchizedech*, who indeed *blesseth Abraham*, as a *Priest*, but first, as a *King*, brings forth *bread* and *wine*: the Materials.

Aug. ſt.

Apoc. 1.6. & 5.10.

Partis posterioris Pars posterior.
Materia.
לחם
ויין

33 In these the *History* is without any great controuersie. For, though vnder the name of *bread*, be comprehended by a *Synecdoche*, as in the Lords prayer, all the necessaries of this life, and though לחם, *Lechem*, in the Text, implies any kinde of food, of a roote that signifies *vesci*, to eate: yet the words are here taken in a more restrained sense; nor yet (as with some good Expositors I conceiue) for the specificall bodies of *bread* and *wine* onely, but for such a magnificent feast or banquet, as wherewithall, it stood with the honour of so great a *Prince*, as *Melchizedech*, to entertaine so great a *Patriarch*, as *Abraham*; by a *Synecdoche* too, excellently expres't, by the names of *bread* and *wine*, as by the principall *Materials*, the *Genera*, both of *meats*, and *drinkes*, and *two* the strongest, and most comfortable things, ordained by God, for the satisfaction of both the *Appetites*, *hunger* and *thirst*.

Transit. ad considerat. 2am.

34 And hitherto, I haue *shot* but one *arrow*; you haue yet but stood in the

the *Court* of the *Temple*, discerning but the *History*: Please you now, to walke into the *Sanctum*, whil'st I *shoot* another, for the discouery of the *mystery*; you shall finde both the way lesse intricate, and the roûme more pleasant.

35 And now, behold, a greater then *Melchizedech* is heere; euen that *King of Righteousnesse*, by whom, *Melchizedech* stands both a *King*, & *Righteous*, *Christ* the Lord, considerable in *Melchizedechs Name*, in his *Office*, in his *Act*. *Consideratæ secundæ.* *Partes tres.*

36 And first, hee is מלכי־צדק *Malchi-tzedech*, King of *Righteousnesse*. A *King*: So God the Father stiles him, the Wise-men proclaime him, *Pilat* entitles him, and our selues in our *Liturgie* acknowledge him, both in word, and gesture; yea, the *Iewes* themselues too, both confesse & salute him; and though but in scorne, yet euen therein also, as his *learned Maiestie* hath excellently obseru'd, acknowledging a *Soueraignetie*, though against their wills. But whil'st we deny him that obedience of life, that *Pars prima.* *Nomen. Rex.* Psal.2.6. Mat.2.2. Iohn 19.19. His Maiestie in Paterne for a Kings Inaugurat.

is due vnto him, what doe wee elſe, but put a *ſcepter* of *reede* into his hands with them, crying, *Hayle King*, in a mockerie?

Mat. 27. 29.

Bern. in Cantic.

37 But, *Quid facitis, ô Magi, quid facitis? Lactantem puerum adoratis in tugurio vili, in vilibus pannis?* Is the meditation, and *quere* of deuout S. *Bernard*. If hee be a *King*, where is his honour, his ſtate, his maieſtie? Are thoſe *raggs* his *robes*? Is that *clowt* his *crowne*? Hath hee for his *Court* a *ſtable*, and for his *Throne* a *manger*? *Quomodò inſipientes ſapientes ſunt viri ſapientes?* How *fooliſh* doe theſe *Wiſe-men* ſeeme to be?

Id. Ibid.

38 Indeed, had the *Wiſemen* beheld him, with the *eye*, either of *ſenſe*, or *reaſon*, there is no *wiſedome* that can finde, either *reaſon* or *ſenſe*, why they ſhould haue worſhip't him as a *King*. But they beheld him, with the *eye* of *faith*; with that *eye*, wherewith he is enamour'd in the fourth of *Canticles*: My ſiſter, my ſpouſe, thou haſt rauiſh't my heart, with *one* of thy *eyes*. *Oculus corporis, ſenſibilia, oculus rationis, intelligibilia, at oculus fidei,*

Cant. 4. 9.

fidei, ſupra omnem videt, et ſenſum et intellectum. By this *eye*, they diſcern'd him *ruling*, euen in his *minoritie*: not as the *Kings* of this world, *ore gladij*, with the *mouth* of the *ſword*, but as a *King*, whoſe Kingdome is not of this world, *gladio oris*, with the *ſword* of his *mouth*, his immortall word; which is quicke, and liuely in operation, and ſharper, then any two edg'd ſword. He is מלכי־צדק *Malchi-tzedech*, *King of Righteouſneſſe.* *Rex Iuſtitiæ.*

39 And that, in two reſpects: *In ſe*, and *Ad nos.* In himſelfe, he is the *Roſe of Sharon*, *and Lillie of the valleyes*; *Candidus*, and *Rubicundus*, white, and red; *Candidus ſanctitate, rubicundus paſſione*, Red indeed in ſuffering, but white, in innocencie; *Holy, Blameleſſe, Vndefiled*: And that, not, as other men, *ex dignatione diuinâ*, as the *Schoole* ſpeakes, by diuine fauour; but, as God himſelfe, *ex dignitate propriâ*, of his owne proper right, and honour: *Sine maculâ, ſine rugâ*; as S. *Auguſtine* hath it, *Sine maculâ criminis, ſine rugâ falſitatis*, without, either *Chriſtus Rex Iuſtitiæ, dupliciter.* Cantic. 2. 1. Cantic. 5. 10. *Rupert.* Heb. 7. 26. *Tho.* *Auguſt.*

ſpot of ſinne, or wrinckle of vntrueth. Hee was no drunkerd, no glutton, no
Iohn 8.48. enemie to *Cæſar*; They ſaid *not well*, that ſaid hee had a *deuill*. May wee not ſay of him, as of *Moſes* or *Samuel*? Whoſe aſſe, or oxe had hee taken? or as of S. *Paul*? What knew hee of himſelfe, to condemne himſelfe? Nay, let himſelfe ſpeake, in his owne beſt, and moſt pro-
Iohn 8.46. per language: *Which of you, can rebuke me of ſinne? Iuſtified* by the vniuſt *Iudge*, by the *Iudge* his wife, by the *Centurion* at the Croſſe, and by the *Thiefe vpon* the Croſſe.

2 *Chriſti, ergà nos, Iuſtitiæ, Expreſſio duplex.* 40 His *Righteouſneſſe* towards vs, is expres't, both, *in Adminiſtratione*, and *in Operatione*, in the publike adminiſtratiõ of his *Kingdome*, and in the priuate ope-

1. ration of his *Spirit*. For the *publike*, *The*
Pſal. 45.6,7. *Scepter of his Kingdome, is a Righteous Scepter*: *He hath loued Righteouſneſſe, and hated iniquitie*: *Candidus* and *Rubicundus* ſtill, the ſtanderd bearer of ten thouſand, and theſe are his Colours, *White*, and *Red*; *White*, that preſages *Amitie* to

his

his friends; *Red*, that portends *Seuerity* to his enemies; but *Righteous* ſtill, euen in keeping couenant, in being *Mercifull.*

41 Heere, the ſong is a compound dittie, *Mercy*, and *Iudgement*; and though neither alone, yet with the precedencie of *Mercy.* The Lord is *Mercifull*, and *Iuſt*, yea, our God is full of *Compaſsion.* Pſal. *Semèl Iuſtitiam poſuit, bis Miſericordiam:* Hee names *Iuſtice* but once, but *Mercy* twice. For, *Deus de ſuo bonus eſt, de noſtro verò iuſtus*: God of his owne inclination, ſhewes *Mercy*, but by our prouocation onely, executes *Iudgement.* Bern. Tertul.

42 *Mel et aculeum habet hæc apis*: This Bee then, hath both *honie*, and a *ſting*; this Branch, both a *roſe*, and a *prickle.* The exhortation may bee, not vnfruitfull: *Mel ſuge, aculeum fuge; roſam carpe, ſpinam caue*; Sucke the *honie*, but auoide the *ſting*; gather the *roſe*, but beware the *prickle.*

43 As hee *gouernes*, ſo hee *workes.* 2. His *worke* is *Righteouſneſſe.* Hee hath wrought

wrought it, *for* vs, and now, he workes it *in* vs; Nor workes it only, but himselfe is made our *Righteousnesse*. *He was made vnto vs, Wisedome, Righteousnesse, Sanctification, and Redemption.* Wherefore the name, whereby *Israel* must call him, in the 23. of *Ieremie*, is *Iehouah Iustitia nostra.* The Lord our *Righteousnesse.*

Iere. 23. 6.

44 The best *Righteousnesse* of our owne, is but a *ragge.* His *Righteousnesse* is both that *Garment*, that must cloath vs here, and that long white *Robe*, that shall adorne vs hereafter. For the three seuerall *states* of man, haue their three seuerall *properties.* In our first, of *Innocencie*, wee had this *power*, Potuisse non peccasse, that we might not haue sinned: In our last, of *Glory*, wee shall haue this *prerogatiue*, *Non posse peccare*, that wee cannot sinne: But in our present state, of *Misery*, wee haue onely this *priuation*, *Non posse*, *non peccare*, that wee cannot choose, but sinne. The very Cherubims haue their faces couered.

45 Could

45 Could I ſtay, I would caſt this *ſtone* into the *foreheads* of thoſe great *Goliaths*, that in a vaine opinion of their owne ſtrength, dare challeng the huge *armie of the liuing God*, the whole forces of the *Decalogue*, to grapple, & encounter with them; Whereas but a little *ſtone*, from the arme of an *infant*, a weake thought, ſcarcely conceiu'd, is able to caſt them to the ground: In a manner, renuing the ancient *Pelagian* hereſie: *A Deo habemus quòd homines ſumus, a nobis ipſis, quòd iuſti. Sufficit ad merita, ſcire non ſufficere merita.* And, *Quiſquis tibi enumerat merita ſua, quid tibi enumerat niſi munera tua?* Our *Merites* are Gods *Mercies*, and *Chriſt* our *Righteouſneſſe*; now conſiderable, in *Melchizedechs Office, King of Shalem.* 1.Sam.17.4. *Bern.* *Auguſt.*

46 That is, βασιλεὺς εἰρήνης, *King of Peace.* And that, both in *Affectu*, and in *Effectu*, or, as before, both in his *gouernement* and *working*. To expreſſe his *affection* to it, in his *gouernement*, he made choiſe to bee borne, in the raigne of *Augustus*, *Pars ſecunda.* Hebr.7.2. *Chriſtus Rex Pacis dupliciter.* I. Luke 2.1,7.

when the doores of the temple of *Ianus* were ſhut, but the third time, *ab vrbe conditâ*, (and neuer till then, ſo cloſe,) in token of vniuerſall *Peace*. At his birth, the heauenly *Choriſters*, ſung a *Hymne* of *Peace*. At his *Baptiſme*, the *holy Ghoſt* deſcended, in the viſible forme of a *Doue*, the Hieroglyfique Symbole of *Peace*. His *Goſpel* is the *Goſpel* of *Peace*. His *Miniſters* are the *Preachers* of *Peace*. And *Peace* was both the *Liuory* hee gaue his Diſciples, in his *Life*, and the *Legacie* he bequeathed them at his *Death*. Wherefore one of his great names, in the ninth of *Iſay*, is, in effect, the ſame, with this of *Melchizedechs Office*, in my text: *The Prince of Peace*.

Luke 2.14.
Luke 3.22.
Iohn 13.35.
Iohn 14.27.
Iſai 9.6.

47 A point, not obſcurely intimated in the founding of the *Temple*: Which, not *bloody Dauid*, but *Peacefull Solomon*, muſt erect. Wherein alſo, we finde ſtore of other mettals, as Gould, and Siluer, and braſſe, but no mention of any iot of *Iron*; a mettall fitter for a *battell of warre*, then for a *Temple of Peace*.

1.Chron.20. 8,9,10. 2.Chron.3. and 4.

Nay,

Nay, during the whole time it was in building, there was not so much, as the noise of a hammer, or of any toole of *Iron*, heard in it. The reason, say you? Certainely, God would not haue the *Peace* of his *Church*, disturb'd with any loud clamours. And therefore, not once, but often, in the 2. 3. and 7. of *Canticles*, as it were, with a threefould cord, hee binds *particular* Congregations, and *Nationall* Churches, vnder the name of *Daughters of Ierusalem*, to the *Peace* of the *Catholique* Church, vnder the name, of his, or the Churches *Loue*. *I charge you, O Daughters of Ierusalem, that you stirre not vp, nor wake my Loue, vntill he please.*

1.Reg.6.7.

Cantic.2.7. & 3.5. & 7.8.

48 But, *Inter duos latrones, hodiè crucifigitur Ecclesia Christi*: The *Church* of *Christ*, as *Christ* himselfe, is at this day crucified betweene two theeues; her *Peace* disturb'd, on both sides. On the one side, are the *Iesuites*, and their adherents, a strong and impetuous faction, in the Church of *Rome*, that maintaine

Hieron. Ecclesia inter duos latrones crucifixa.

those trans-Alpine tenets, most iniurious to *Christian Monarchs*: The *Popes* supremacie ouer *Kings*, his power of deposing, of killing thé, of acquitting subiects, of their naturall liege alleageance, and absoluing traytors for the murther of their *Prince*; much, out of this commission: *Arise, Peter, kill, and eate.* But, by the same reason, as a right *Reuerend Father* of our *Church*, both grauelie, and wittilie, replies, hee must *eate* them too.

Act. 10, 13.

Episc. Winton.

2 49 On the other side, certaine scrupulous brethren, of our owne, inflam'd with a precipitate *zeale*, against our corruptions, as they call them, both in *doctrine*, and *discipline*, haue, with their clamorous libels, most repleat with vnthankfulnesse to God, for his mercies to this land, with slander to our Ecclesiasticall gouernment, and with preiudice to the Ciuil state, kindled a *strange fire* of *contention*, in this *Nationall* Church. *Displicet illis angelica illa partitio*: They dislike that partition of *Angels*, that sung,

Bern.

Glory

Glorie to God in the Highest, and on earth Peace. Sibi enim vsurpantes Gloriam, perturbant pacem. Luc.2.14. Bern.

50 There was a man, that drew a bowe, and shott at *randome*; but the arrow smote the King of *Israel*, betweene the ioynts of his armour: Iust so, they will be shooting, and let fly, *at all aduentures*, *words*, sharper then *arrowes*: Their throats are as open, as sepulchres, and as filthie too: Their tongues are razors, and euery word, libell; running ryot against *Heauen* by *blasphemie*, and galloping through the *earth* with *slander*; taking to themselues the liberty of *licenc't fooles*, to speake of whom they list, what they list; and like the madde man, in the *Prouerbs*, hurling about *swords*, and *stones*, and *firebrands*, not caring where they light: And many times, their *fooliish boults*, thus shot at *randome*, light vpon the *King* and *State*. 1.Reg.22.34.

51 And the mischiefe is the more, that as wee, for *Conscience* sake, submit our selues to gouernment, so they, for

Conſcience ſake alſo, exempt themſelues from gouernment; making *Conſcience* the *Patroneſſe* of *diſobedience*, to diſſolue the indiſſoluble linke, of *duety*, and *alleageance*, *to breake the bonds aſunder, and caſt the coards from them*; holding *diuiſion*, a point of *Deuotion*; *faction* and *ſeparation*, pieces of *Religion*; and ſo ſhedding, as is ſaid of *Ioab*, *the blood of warre in Peace.*

Pſal.2.3.

52 Alas, wee are all *builders*: And if for lime, one bring a hammer, and an other, for morter, ſand, our *Ieruſalem* will bee ouerthrowen, as that *Babel* was confounded. For our parts; wee withall are *fiſhers*: And whilſt one tugg's, one way, and an other, an other way, how can wee hope to *catch*? Noe maruaile if wee complaine with them: *Wee haue toyl'd all night, and yet caught nothing.* Whileſt *Rebeccaes* twins thus ſtruggle within her, it is euer dangerous to the *mother.*

Gen.11.7,8.

Luc.5.5.

Gen.25.22.

53 As therefore we agree in the *ſubſtance*, ſo it is to be wiſh't, that we might once meete in the *circumſtance*: That,

as

as we haue but *one God, one faith, one hope,* Eph. 4. 5.
one baptisme, one religion, so wee might
content our selues, with one *gournement*.
That so, *Ioy* might bee doubled, in *Sion*,
and *Peace* multiplied in the gates of *Ie-*
rusalem.

54 But what is it, to *Socrates*, to haue 2
Peace abroad, if hee bee troubled with a
scoulding wife *at home*? There is no true
Peace, but *within doores*. Hee therefore,
that *loues* this *Peace*, in his *Church*, *workes*
it, in his *members*; not a bare outwarde
Peace, with the world, but such a *Peace*
as the world hath not; euen that *Peace*
of God, that passeth all vnderstanding. It
hath in it, those hidden Characters, that
none can reade, but those that haue it.
To the establishing whereof, all his *Of-*
fices concurre. Hee came a *Prophet*, to *Episc. Winton.*
proclaime it, a *Priest*, to purchase it, and
a *King*, to ratifie it. And, as his surest
Act, for the ratifying of it, he *brings forth*
bread and wine.

55 If by these, we vnderstand, as in *Pars tertia.*
the Lords prayer, all that is, *Panis necessarium*,

Iarium, there is no angle of the earth, that hath not tasted of his *bountie*; yet none more liberally, then this *Iland*; a *Microcosme*, in the *Macrocosme*, as one hath called it, a *little* world, in the *great* world, or rather, a *great* world in *little*. How hath he set the *Sea*, as a *wall* about vs, as the *Alpes* are said to be the *walles* of *Italie*? looke wee within the *walles*, and survey the *land*! It is for *strength*, as an other *tower* of *Dauid*, for *pleasure*, as an other *Eden*, and for *profit*, as an other Chanaan. So that, if wee could be content, with *Iacobs desire*, and Saint Pauls *sufficiencie*, *foode and rayment*, hee hath beene liberall in the effusion of these things, *apertâ manu*, with an open hand, vpon vs.

56 But infinitely beyond all this, he hath shed the *rayes* of his glorious *Gospel* amongst vs; and that in so *cleere* a manner, that the *Nations* stand, and wonder at vs; and therewithall, giuen vs *bread and wine* indeed, euen that *spirituall Manna*, that came downe from heauen,

heauen, *Himselfe*; and *bread and wine*, in the *Sacrament*, as euerlasting pledges of *Himselfe*. And this also, with subiection of iudgement, we may acknowledge to bee shadowed in *Melchizedech*, without disparagement to our cause. So *Clemens Alexandrinus*; (with some other Ancients.) *Melchizedech panem & vinum, sanctificatum dedit nutrimentum, in typum Eucharistiæ.* And the learned *Mercerus*, (*Non repugnabo.*) is not against it, if any man so conceiue it: Yet, but giuen, I say, not offered; and, but *in typum signi*, not *signati*, for a type, not of the *body and blood*, but of the *bread and wine*. *Clem. Alexandr.* *Mercer.*

57 By all which, that of *Saint Hierome*, is now verified, in a more proper, & peculiar sense, then euer he intended it. *De Hierosolymis, & de Britanniâ, æqualiter patet aula cœlestis.* The kingdome of Heauen, lies as open, I may now say, more open, to *Great Britaine*, then to *Ierusalem*; nay, almost, then euer it did to *Ierusalem*. *Signatum est super nos, lumen vultus tui, Domine*: The Sunne, and Moone may lose their light; but let this *Hieron.*

light, O Lord, be neuer darkened. *Non taliter fecit*, (*It is no Hyperbole.*) He hath not dealt so liberally, with any nation, vnder heauen. And this is the *Seale* of our *Righteousnesse*, and *euidence* of our *Peace*, that *This Melchizedech, This King of Shalem*, bring's foorth *This bread and wine*.

Transit. ad Considerat. tertiam.

58. Hitherto, *Melchizedech* hath bene *shewed* in *Christ*, and *Christ* shadowed in *Melchizedech*: both *Kings of Righteousnesse*, both *Kings of Peace*, both *bring forth bread and wine*. The *Anti-type* answer's still; as farre, as there is any mention of the *Type*: A *Priest* too; and that for euer: *without father*, in respect of his *humane* nature; *without mother*, in respect of his *Diuine* nature; *without beginning of dayes*, in regard of the one; and *without end of life*, in regard of both. But these *Considerations*, hauing no *alliance*, to my Text, I onely *salute*, and *let passe*, as *strangers* to my discourse. Somewhat then, you haue seene in the *Sanctum*. But I haue yet another *shaft* to shoot: Since therefore, the *vaile* is taken away, please

Psal. 110. 4.

Hebr. 7. 3.

you

you but to pry a little, into the *Sanctum Sanctorum*; and I *vnſtring*.

59. *Melchizedech* and *Abraham* are conſiderable, either in their *perſonall*, or in their *politique* capacities; either as *Men*, or as *ſuch men*: As *Men*, the Cõſideration is *generall*, as *ſuch Men*, more *particular*. *Conſiderat. tertia. Hæc autèm duplex.*

60. In the generall, as euery man is a *little world*, ſo hee hath both a *Kingdome*, and a *Church*, within him, and ſhould therefore bee to himſelfe, not a *Prieſt* onely, (That hath beene declar'd) but a *King* too: As Well, a *King* to looke to his outward ciuill Actions, as a *Prieſt* to looke to his inward duties of Religion; and indeed, firſt a *King*, to *ſubdue* his inordinate affections, and then a *Prieſt* to *ſacrifice* them. I haue done with the *Prieſthood*. The *Kingdome* ſhould bee adminiſtred with *Righteouſneſſe*, gouern'd in *Peace*, and commended for *bringing forth bread and wine*. 1. *Partes tres.*

61. This *Righteouſneſſe* hath three obiects, one aboue vs, another within vs, a third without vs; God, our ſelues, *Pars prima.*

our Neighbours. Towards *God*, it expresseth it selfe in the workes of *Pietie*, towards *our selues*, in the workes of *Sobrietie*, and towards our neighbours, in the workes of *Charitie*. It is somewhat then to doe, you see, to gouerne these little *Monarchies* well: But such as doe it, are withall *Kings of Peace*.

Pars secunda.

62. For, as the two *Cherubims* looked one towards another, and the two leaues of the *Temple* doore, folded one vpon another, so doe these two, *Righteousnes*, and *Peace*. But in the 7. to the *Hebrewes*, *Melchizedech was first King of Righteousnesse, and after that, King of Peace: After that*, saith the Text: So then, without *Righteousnesse* there is no *Peace*. Though *Righteousnesse* and *Peace*, are not sisters onely, but euen twins too, yet *Righteousnesse* is the elder. *Peace* neuer com's, where *Righteousnesse* hath not beene. For what *Peace* can there bee, so long, as thy mother *Iesabel*, and her witchcrafts doe yet remaine? And what *Peace* can there bee, to the vnsanctified heart of man, so long, as the adulterate flesh, with her

Exod. 25. 20. 1. Reg. 6. 34.

Heb. 7. 2.

2. Reg 9. 22.

her enchanted affections, remain's vncrucified? As in *Rome*, the way to the *Temple* of *Honour*, was through the *Temple* of *Vertue*: So there is no way to *Peace*, but by *Righteouſneſſe*. Wherefore, in the 37. Pſalme: Marke the *Righteous* man, and behold the *Iuſt*, for the end of that man, is *Peace*. But in the 57. of *Iſai*, *There is no Peace to the wicked, ſaith my God.* Pſal.37.37. Iſai.57.vlt. & 48.vlt.

63. Sinne, howſoeuer ſmooth, and faire-ſpoken, at the firſt, is turbulent in the end; hauing, perhaps, *honie* in the *tongue*, but certainely, a *ſting*, in the *taile*. Wherefore the *vnrighteous* are compar'd to the raging Sea, that is neuer at reſt. Their name, in the holy tongue of *Adam*, is רשעים *Reſhagnim*, of רשע *Raſhagn*, htat importeth *Reſtleſneſſe*, and in the 34. of *Iob*, directly oppoſ'd to *quietneſſe*. They feele a tempeſt within them, that makes them tumble, in their calme beds, and flie, when none purſu's, and feare, where there is no ſigne of feare. *Conſcientia quippè eſt accuſatrix, memoria teſtis, ratio index, timor carnifex.* Iob.34.29.

64. Onely, the good man, the *Righteous* man, hath that setled vnshaken *Peace*, within him, that not the angrie frowne of a *Tyrant*, nor the maleuolent aspect of a *planet*, nor all the direful plots and subtill machinations of *hell* it selfe can once disturbe. See but the resolution of the Psalmist, in this point: *Hee will lay him downe in Peace, and take his rest: Hee will not bee afrayd, though ten thousand should compasse him about; nor, though the mountaines should bee remooued, and hills cast into the bottome of the Sea.* Saint *Augustines* rule is right: *Fac Iustitiam, & habebis Pacem;*

Psal. 4. vlt.

Psal.

Psal.

Vtque ruat mundi machina, tutus eris.

August.

65 This *Peace* being the handmaid of *Righteousnesse*, hath as many obiects, and iust so dispos'd, and indeed the very same, with the obiects of our *Righteousnesse*: Aboue vs, *Peace* with *God*; within vs, *Peace* with *our selues*; and without vs, *Peace* with *men*: Yet is not without some enemies, and they are iust as many, and so dispos'd, as are the obiects of our *Peace*. Aboue vs, *inimicus homo*, the

the enuious man, with ſpirituall wickedneſſes, in high places; within vs, *inimica caro*, the enuious fleſh; and without vs, *inimicus mundus*, the enuious world. With theſe, there muſt neither be *pax*, nor *pactio*. But, otherwiſe, *if it be poſsible, and as much as in you lyes, haue Peace with all men*, that ſo you may bee the better diſpos'd, *to bring foorth bread and wine:*

66 The workes of *Mercy*. This is that, which our Lord intimat's, where he ſayth: When he was *hungry*, they *fed* him, and when he was *thirſtie*, they gaue him to drinke. *Pars tertia.*

67 May our *Aduerſaries* bluſh, to call vs *Soliſidians*, whilſt themſelues are almoſt *Nulliſidians*. Our *Faith*, though it be euer *ſola*, in point of *Iuſtification*, is yet neuer *ſolitaria*, in point of *ſanctification*; but ſtill accompanied with *good workes*; *operibus grauida*, great with *good workes*, alwayes waiting the time of deliuerie. Onely, like the two diſciples, as they are compar'd by *Luther*, *Faith*, with S. *Iohn*, out-runs *good workes*, but *good* *Kuffenſ.* *Luth.* *Iohn* 20.4,5,6.

workes

workes, with S. *Peter*, follow after, euen to the graue.

68 We may, with comfort, instance in our selues, amongst whom, a few yeeres of our refined *faith*, haue produc't more euerlasting monuments of stupendous wonder, in the liberall distribution of *bread and wine*, then all the many ages, of their vnhallowed *workes*. So plentifully haue our *great Kings of Righteousnesse*, and *kings of Peace*, *brought foorth their bread and wine*: which is the other, more *particular* application of the Text.

2. 69 As *Melchizedech* was a *type* of *Christ*, so are Christian *Kings* his *Images*; and should therefore, as hee, be *Kings of Righteousnes*, and *Kings of Peace*, and *bring foorth bread and wine*.

Partes tres.

Pars prima.

70 For point of *Righteousnes*; If euer *Subiects*, had cause to glory in the *Righteousnes* of a *King*, wee are the men. Were it not, that the suspicion of *adulation* would waite vpon the report, it were as easie to *instance*, as to *speake*; he hauing so constantly *practiz'd* it, that in the most frequent and honourable As-

sembly

ſembly of the Land, he hath beene confident to *profeſse* it. O may hee proſper with his glory, and ſtill ride on, vpon the word of *Trueth*, of *Meekeneſſe*, and of *Righteouſnes*; That he with vs, and wee in him, may ſtill reape the fruit thereof; which is *Peace*.

In Orat. habit. in Parliam.

Pſ. 45. 4.

71 And this *Conſideration*, like *Melchizedech*, both *goes forth* to meet *Abraham* abroad, and yet *reflects* vpon our owne *Shalem*, at home.

Pars ſecunda. Hæc autem dupliciter conſiderata.

72 For the former; *Ectè quam bonum! Behold how good, and pleaſant a thing it is, for brethren to dwell together in Peace!* All the beleeuers in the world are brethren: And happy was the *Church*, when the multitude of beleeuers were all *of one minde*. But lamentable is the State of *Europe*, at this day; wherein there are almoſt, as many *Sects* as *Cities*, as many *Creedes* as *heads*: And the caſe the more lamentable, becauſe thoſe great *ſects*, that cary name and reputation in the *Chriſtian* world, are at *ſtrife* together in the wombe of their *mother*. The miſchiefs whereof, are many, and fatall,

I.

Pſ. 133. 1.

Act. 4. 32. & 2. 1.

Shem is thereby hindred from the *Christian* tents of *Iaphet*, the dominions of that seducing *Saracene* are inlarg'd, and *Atheisme*, and *Neutralitie in Religion* introduc't.

1. 73 *Bonum est.* The reuniting therefore of *Christians*, in the loue of their *Saviour*, is *good* in it selfe; but *necessary*, in regard of the common danger that is threatned, by that wicked *sect* of the *Mahumetanes*. The life of the *naturall* body, consists in the *concord* of the elementary qualities, in *due proportion*: And certainly, the life of *Europe*, which is alreadie, in some parts, infected, with the poyson, of that *Arabian Impostor*; standeth onely in the *Peace* of Christians, with no more then *ciuil*, and *conuenient distance*. The wilde beasts, in that case, troupe together. And it is a sure *Principle*: *A kingdome diuided, cannot stand.*

2. 74 And withall, *Iucundum est. It is pleasant.* For who is not delighted, with the *consent* of *Musique*? Much more, of *Mindes*! *Cùm idem sit in fide, quod in fidibus*; when *men* are *tunable* together, in

Lipsi.

one

one harmonic of *Confession*.

75 It is therefore a worke, well becomming *a King of Righteousnesse, a King of Peace*, to endeauour, by all good meanes, to *cement* together, the *Christian Churches*, and *States* of *Europe*, with an euerlasting *bond* of *Concord*. Wherefore his Sacred *Maiestie*, onely, amongst all the *Princes*, of his time, for his Pious, and Religious care this way, is iustly stil'd, in the common voyce of the World, by a kind of *excellency*, and *peculiar* appellation, *Rex Pacificus*. O may Hee prosper in his endeauours; that after-ages may recount the *Motto* to his honour, that the World hath already taken vp, in relation to him: *Beati Pacifici*.

76 But whil'st hee *goes foorth*, to meete *Abraham*, hee neglects not his owne *Shalem*. The sweete *effect* of his *Righteousnesse*, we all enioy, in the sweet *fruition* of his *Peace*: The faireſt *flower*, in our earthly *Eden*, and pleasant'st *fruit* vpon the *tree of Life*. *Pacis nomen dulce; rem verò ipsa tùm iucunda, tùm salutaris.* Tul. 2.

Peace in the *Church*; the disturbers thereof, on the one side, rooted out, or discountenanc't, at the least, on the other side, suppreſt. *Peace* in the *State*; not a faction ſtirring. *Peace* in the *World*; not an enemie breathing.

77 Whil'ſt all the neighbour *Kingdomes* are, either already on a *flame*, or closely ſmothering in the *cinders*, ready to *breake out*, did not his *wiſedome* ſuppreſſe the *fury*, and all *Europe*, in a manner, in an vproare, wee *ſitt*, euery man vnder his owne *Vine*, the *Lambe* lodging with the *Wolfe*, and the *Kid* ſecurely ſkipping on the mountaines, *vnaffrighted*: Whil'ſt *Bees* make their *hiues*, in our *helmets*, and, as the Prophet ſpeakes, *Our ſwords are beaten into ploughſhares, and our ſpeares to ſcythes.*

Mich. 4. 3.

78 If ſome *weedes* grow vp, together with our *Peace*, the fault is not *hers*, but *ours*. And if any malignant, or turbulent ſpirit, bee ill affected for our *Peace*, let him know, he neuer tryed the miſeries of *warre*: The *ruines*, and deſolations whereof, there is no *Chriſtian*

heart

heart so vnrelenting, that will not *bleed* to recount.

79 All the *danger*, that can attend our *Peace*, may bee too much *securitie*. Wherein notwithstanding, our *practice* imitat's the *Pismires*: In so faire a *Sommer*, to prouide against a hard *Winter*; Whil'st, in the meane time, our *King of Righteousnesse*, and *King of Peace*, so religiously *brings foorth bread and wine*.

80 These, to the Common-wealth, are *Plentie*, the proper *Issue* and *Daughter* of *Peace*. Wherein our *Peace* hath made *vs* prosperous, infinitely beyond our *Neighbours*. But *Abraham* is properly a *figure* of the *Church*: And to her, it is an *Act* of *bounty*. *Pars tertia.*

81 The Kings on *Earth*, are visible images of the King of Heauen; not onely for their *greatnesse*, in being *resplendent* ouer all, but for their *goodnesse* too, in being *propitious* vnto all; especially, to the family of *Abraham*, *the houshold of faith*. *Nil homo tàm Dei habet, quàm benefacere*, saith *Nazianzen*. I may, *a minore ad maius*, properly inferre, *Nil Reges*. *Nazian.*

They are in nothing so like to *God*, as in doing good.

82 Their names in all the *learned* Languages, imply this resemblance, of the *Deitie*. In the most ancient Language, they are called נדבים *Nedibim*, *free, and bountifull*: In the most *learned* Language, (I meane, of humane Learning.) εὐεργέται, not *gratious Lords*; though *some*, for a close purpose, haue so translated it; but *benefactors*: In the most *fluent* Language, *Reges*; not *a Regendo* onely; but (as I conceiue it.) *A recte agendo* too, from well-doing.

Translat. Geneuens. Luc. 22.25.

83 This, the good Emperour *Constantine*, seem'd to bee well instructed in; who, for his bountie to the *Church*, got the name of *Pupillus*, a wastfull Prince, and one that had neede of a *Gardian*: But none better, then his sacred *Maiesty*; who, with his owne *hands*, hath rear'd vp *monuments*, to the Churches euerlasting honour, and with his owne *workes*, beautified the palaces of *Sion*; and not onely *carefully maintain'd*, but *liberally enlarg'd* the Churches patrimonie: which, else,

els, had, long ere this time, beene deuour'd, by the *cormorants* of the times.

It is a cleere ouer-rul'd case, that he that *serueth* at the *Altar*, must *liue* vpon the *Altar*; not in a niggardlie *competencie*, but in a plentifull *abundance*: *The oxe his mouth, must not bee muzled.* Yet to see! The *Sacrilegious Patron*, and others, no lesse *Sacrilegious*, though no *Patrons*, that *muzzle the mouth of the Oxe*, and withhold from the *Leuite*, that portion of maintenance, that the *Law* both of *God*, and *nature*, (Let my *zeale* to Gods house bee pardoned, if I say it againe.) that the *Law* both of *God* and *nature*, hath allowed him, haue now some colour, for what they doe. The world begins to *demurre* vpon it, and to make it a questionable *case* in *Diuinitie*, whether *Tythes* are due *by the Law of God*, or noe. And since the corruption of mens mindes is such, that *facilè credunt, quod valdè volunt*, they are so farre from *bringing foorth bread, and wine* for vs, that they would rather take from vs, that compe-

tent

tent remainder of *bread, and wine*, that is left vs. Were wee left to many of their mercies, wee ſhould be *ſtrip't* as bare, as *Diogenes* did *Platoes man.*

Concluſ. 85 But bleſſed be the Name of God, who hath giuen vs a *King*, through whoſe *Righteouſneſſe*, and *Peace*, wee enioy our *bread and wine*. And bleſſe, *O Lord*, his *Maieſtie*, with all the bleſſings of thy loue; that he may long continue, to exerciſe thy *Righteouſneſſe*, and to maintaine our *Peace*; and that, after many yeeres, hauing finiſhed his courſe in *Righteouſneſſe* here, hee may enioy thy euerlaſting *Peace*, with thee, in the higheſt Heauens: euen through that onely abſolute *King*, of perfect *Righteouſneſſe*, and conſtant *Peace*, our high *Melchizedech*, *Ieſus Chriſt our Lord.* To whom, with the *Father*, and the *holy Ghoſt*, be all *honour*, and *glory*, for euer. *Amen.*

FINIS.

Divine Rules for Christian Unity Opened and Urged.

A

SERMON

Preach'd in the

Cathedral Church

OF

NORWICH,

October 16. 1692.

By ERASMUS WARREN, Rector of *Worlington* in *Suffolk.*

Be of one Mind, 2 Cor. 13. 11. *If there be therefore any Consolation in* CHRIST; *if any Comfort of Love; if any Fellowship of the* SPIRIT; *if any Bowels and Mercies; fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind*, Phil. 2. 1, 2.

LONDON, 5

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